

A History Of The
Confraternity Of The
Blessed Sacrament
In The United States
Of America



WILLIAM PITT McCUNE

A History Of The Confraternity Of The Blessed Sacrament In The United States Of America

by WILLIAM PITT McCUNE
Priest-Associate

Printed for the Confraternity by

HOLY CROSS PUBLICATIONS

1964

Introduction

One of the great unearned privileges of a Bishop of the Anglican Communion is his attendance at the Lambeth Conference.

At Lambeth we learn in many areas things we did not expect to learn. In the area of worship the Conference gave the dictum that in the whole Anglican Communion throughout the world the normal Sunday service is now the Family Eucharist. As we discussed this I exclaimed to the Bishop next to me, "This is our answer to one hundred years of prayer by the Confraternity of the Blessed Sacrament." I firmly believe this is true; the Church has been prayed into it.

This short history of our efforts at prayer is written by one who states facts in such a way that an inevitable conclusion may be drawn. I am sure the conclusion should take the form of a Resolution by each of us: I will keep on praying for God's will to be accomplished through the loyalty and devotion of the Confraternity.

We commend this to all who love to pray to our Lord in the Blessed Sacrament of the Altar.

REGINALD MALLETT

Superior-General

Confraternity of the Blessed Sacrament

I

IT WAS IN the year 1867 that the Confraternity of the Blessed Sacrament began its work of prayer in the Church in this country. On September 11 of that year, in St. Paul's Chapel, Trinity Church, New York, two priests and a layman were admitted as Associates by the Rev. Charles C. Grafton, of the Society of St. John the Evangelist. Father Grafton had gone to England in 1865, to seek help in his desire for the Religious Life. There he met not only Father Benson, but others who were interested in a religious community for men, and in the Catholic revival in the Church of England. Among these was the Rev. Thomas T. Carter. "Canon Carter," he was called later, when he became Canon of Christchurch, Oxford, and "Carter of Clewer," because of his work in that village, near Windsor. Carter had gone to Clewer in 1844, and remained there until his death in 1899. During all those years he was active not only as a faithful parish priest, but as a faithful Anglican, eager to restore to the Church of England and to the Anglican Communion their Catholic heritage.

Soon after he went to Clewer, Carter, like other faithful Churchmen, was stirred and deeply troubled by two cases involving Catholic truth. The first, the Gorham case, was concerned with baptismal regeneration; the second, that of Denison, with the Eucharist. In 1856 Archdeacon Denison was sentenced to deprivation for maintaining the doctrine of the Real Presence. A protest against this judgment was made by Pusey, Keble, and other clergy. Carter was one of those who

signed it. In a letter to a friend concerning this protest he wrote: "It does furnish the list of a few names, and the enemy may cut us down piecemeal. But this seems to me better than remaining perfectly silent about it, and leaving them to say, 'You accept it and you dare not speak out.' Our strength would be in united action; but this is now impossible, and the next ground of strength appears to me in bearing witness, and transmitting our witness now; it may tell for us one day, if not now. Prayer is, indeed, the great strength, and I trust that on this protest will be founded a brotherhood for revival of the truth about the Blessed Sacrament." Here, in this letter, is the seed from which sprang the Confraternity of the Blessed Sacrament in England, in America, and throughout the Anglican Communion. It came from the mind and soul of a man who believed in the truth about the Blessed Sacrament and was determined to bear witness to that truth, and who also believed in the strength of prayer and was determined to use that strength for the revival of the truth which was so dear to him and to all Catholics.

Very soon Carter put into action what he had written. In 1857 a leaflet was sent out suggesting an association for united prayer, and providing a form of prayer for use by members. Then Carter consulted with friends in London, where he had been giving a course of Lenten addresses at All Saints', Margaret Street. Among these friends were the vicar, Upton Richards, and other priests, including Lowder and Mackonochie. They met in the common room at the clergy house of All Saints'. "There it was," Carter wrote, "that we resolved, with a view of establishing a settled doctrine and a basis of teaching, so as to maintain principles according to what we believed to be Church of England truth, to form the 'Confraternity of the Blessed Sacrament.' The Manual shows what our principles were." In 1862 the Confraternity was formally constituted. Carter was elected Superior-General, and continued in office

for thirty-five years. In 1867 the Confraternity was united with another organization, the Society of the Blessed Sacrament. During the decade since 1857 there had been other devotional societies like these two. At St. Peter's, London Docks, Father Lowder had founded one, dedicated to the Good Shepherd. Soon, however, he was admitted by Canon Carter as one of the first Priests-Associate of the Confraternity, and his guild of communicants affiliated with it, as St. Peter's Ward. Others followed the same course, being merged with the Confraternity or with the Society of the Blessed Sacrament. After 1867, when these two were united, the Confraternity was the only such society in the Church of England. It is, of course, the only one with which the American Confraternity, founded in 1867, has been associated.

Among Carter's many interests and activities was the revival of the Religious Life. Early in his ministry he had founded the Community of St. John Baptist, for women, at Clewer. Now, not long after the beginning of the Confraternity, a community for men was being planned, the first in England since the Reformation. In letters written at this time by Father Benson and his friends, and in early records of the Society of St. John the Evangelist, there is frequent mention of Carter. Some of the meetings concerning the new community were held at Clewer. Very soon there appeared in this group the young American who had come to England to try his vocation in the Religious Life. In 1865 he wrote to a friend at home: "At present I am staying a few days at All Saints', London. My intention is to attend the retreat under Mr. Carter about the 6th of July. He is the most noted Director in England (with E.B.P. excepted), the best perhaps. He is at least one of the very best. I met him the other day." This letter from Father Grafton to Father Prescott, with its references to Carter and Pusey, has a place not only in the history of the Society of St. John the Evangelist, but in that of the Confraternity of the

Blessed Sacrament. It is evidence of the meeting of Grafton and Carter in London three years after the beginning of the Confraternity. From that meeting came Grafton's admission as an Associate, and his admission of the first Associates in America in 1867. Thirty years later, when he was Bishop of Fond du Lac and Superior-General of the Confraternity in America, Grafton said at one of its annual meetings, "As I stand here before you to-day, my mind goes back to the time when I was admitted to the Confraternity in England by that saintly man, Canon Carter—I wish to express here how much I personally owe to my contact with him—for whom I with the whole Anglican Church have a growing and deepening veneration as the years speed on. The Church owes so much to his devotional life—to the many books he has compiled and edited—the head of this Confraternity." From that head and in that way the Confraternity came to America. The year after his profession in the Society of St. John the Evangelist, and soon after his admission to the Confraternity of the Blessed Sacrament, Grafton returned to this country. In 1867 he admitted the Associates at St. Paul's Chapel in New York, and in 1868 a Ward of the Confraternity was organized in his parish, the Church of the Advent in Boston.

II

NE OF THE first three Associates admitted by Grafton was a young priest, Thomas McK. Brown. He had just been ordained and three years later was to found in New York the Church of St. Mary the Virgin. Meanwhile he was associated with several parishes and priests in the city, and among them with Ferdinand C. Ewer. At that time Dr. Ewer was rector of Christ Church, from which he resigned in 1871 to found the Church of St. Ignatius. The early history of the Confraternity in America is closely associated with these two priests and parishes, and their names occur very often in its records from the beginning.

The first meeting, at which Father Brown was admitted as an Associate, was, he wrote later, its formal introduction into this country, "with a view to spreading it, and bringing it into shape and use." The next meeting was held the next year, at Trinity Chapel, New York, on June 11, 1868. It began with a celebration of the Holy Eucharist, at which Father Brown was celebrant. This was significant, and also the date. June 11 that year was the Thursday after Trinity Sunday. This meeting has been followed by almost a century of Annual Conferences, all beginning with the Holy Eucharist, offered on the feast of Corpus Christi or within its Octave. This was one of many ways in which the Confraternity, in America as in England, began to bear witness to its faith in our Lord present in the Blessed Sacrament of his Body and Blood. After the service there was a meeting, at which Father Brown presided, and the Rev. Francis

Harison was elected acting secretary. This young priest, an assistant in Trinity Parish, had done this work since he was admitted as an Associate with Father Brown. He was now requested to continue it. The one work specified in the request was to continue to forward "papers." These were the Intercession Papers sent to Associates in this country, as in England, to help them in their prayers. It is significant, again, that the work of the Confraternity from the beginning was a work of prayer. It has carried on such work longer than any other organization among us. The approach of its Centenary is a reminder that it is the oldest devotional society in the American Church.

Two more meetings were held in the same year. At the first permission was received from the English Council of the Confraternity to organize in this country; at the second the organization was effected. For constitution, laws, and offices, the meeting adopted the English Manual, published in its third edition at London that year. It was adopted "entire," with the change of the words "English Church" into "Anglican Church in the U.S.A." Election of Officers followed: Superior-General, the Rev. Nicholas Hoppin; Secretary-General, the Rev. Thomas McK. Brown; Treasurer-General, Mr. Thomas G. Brereton. The Constitution also provided a Council of Priests-Associate, and Wards in different places, first temporary, then permanent, each with a charter and officers. With the Constitution the American Confraternity adopted all of the English Manual, and the Manual, as Carter had pointed out at the beginning, "shows what our principles were." They still stand in all our Manuals, and familiar as they are to all Associates, must stand here in this history as the Confraternity's statement of principles. These are the "Objects" for which it was founded, and for which it has worked during the hundred years of its existence:

1. The Honor due to the Person of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood.

2. Mutual and Special Intercession at the time of and in union with the Eucharistic Sacrifice.

3. To promote the observance of the Catholic and primitive practice of receiving the Holy Communion fasting.

The wording has been slightly changed in the course of time, but the thought and the principles are the same now as then.

With the Manuals the Confraternity adopted Medals, like those used by Associates in England. Concerning the Medals and their use there were certain rules adopted at the same time. And after these, in the record of the meeting, follows: "Resolved that a proper secrecy and reticence be observed with reference to all Confraternity matters, when in the presence of persons not Associates of the C.B.S." This is interesting, even after many years. To some readers it may seem amusing. But in 1868, both in this country and in England, it was serious, and the resolution doubtless necessary, to protect the Confraternity from friend and foe alike. Critics, however, seized upon it as another weapon with which to attack the new organization, and one of the charges most frequently and violently made against it was that of being a secret society. Its members were suspected of sinister designs against the Church, and action was urged against them and all who agreed with them. General Convention met in New York in October, 1868, the month in which these two meetings were held there to organize the Confraternity. In the House of Deputies a canon was introduced on the manner of conducting divine worship, and in the House of Bishops a committee was appointed to report later to Convention. The Bishops' Pastoral Letter discussed Eucharistic doctrine and condemned Eucharistic adoration. This was a stormy period in the history of the American Church, and there are many echoes of the storm in the records of the Confraternity. They are most frequent in these early years. It was a time in which those who

believed in the principles of the Confraternity might expect trouble, and might well be put on guard against it.

The next meeting, and the First Annual Conference, of the Confraternity was held the next year, "in the Octave of the Thursday after Trinity Sunday." The place was Christ Church, New York, and the rector, Ferdinand C. Ewer, not only celebrated the Eucharist but presided at the meeting, and was elected Superior-General. Nicholas Hoppin, the first Superior-General, served only one year, and the records of the Confraternity throw little light on his coming and going. Elsewhere we learn that he had graduated from the General Theological Seminary in 1837, and became rector of Christ Church, Cambridge, Massachusetts, in 1841. There he may have met Father Grafton in his early years at Harvard and in Boston, and later been influenced by him to become first an Associate and then Superior-General of the Confraternity. Or perhaps it was friends in New York who were responsible. This is mere conjecture. The facts are that he was Superior for one year, also a member of the Council, and an Associate till his death in 1886.

Several items in the minutes of this meeting in 1869 throw light on the first year of the Confraternity after its organization in America. It was always in touch with the Confraternity in England, which had sent authorization for the American Branch, monthly Intercession Papers, and also a gift of altar linen. To have charge of the work of supplying altar linen "a Lady Secretary and a Committee of Ladies" were appointed. Three wards were recognized, at St. Mary's and at Christ Church, New York, and at the Advent, Boston. And in fixing annual dues at one dollar, the meeting excepts Sisters of Mercy. This is the first mention of Religious Communities in relation to the Confraternity, but far from the last. In this country as in England, from the beginning, the Religious had their part in its work of prayer. In a letter written in 1863 Carter said, "All the Sisters belong," and in October, 1868, the year after its intro-

duction in America, Father Grafton admitted the six Sisters who then composed the Community of St. Mary.

After another Conference at Christ Church, the Confraternity met in 1871 at St. Mary's, and in 1872 at St. Ignatius'. Then for ten years the Conferences were at these two churches, alternately, and the Confraternity's leaders were the two priests who had founded them. Father Brown continued to serve as Secretary-General, and Dr. Ewer as Superior-General. Wards were formed elsewhere, first at the House of Prayer, Newark, and St. Clement's, Philadelphia, then at the Ascension, Chicago, and St. Barnabas', Omaha. The Annual Conferences, however, were all in New York, and the activity of the Confraternity was centered there. Its Objects were clearly defined, but there were difficulties, as always, in deciding how best to work for them. From the beginning there were efforts to divert the Confraternity from its aim, and to involve it in many issues. Pressure came from within as from without, from friends as well as foes. There is ample evidence of this in the records of these ten years.

The 70's were a stormy decade in the history of the American Church, even more violent than the 60's. And the storm center was one which concerned the Confraternity, from which it could not escape, even had it wished to do so. When General Convention met at Baltimore in 1871, the Committee of Bishops appointed in 1868 made a report, and a canon was proposed against Eucharistic devotion. It was defeated after long debate, in the course of which Dr. Ewer was mentioned by name. The Catholic leader in the debate, and the man responsible for the defeat of the canon, was Dr. De Koven. It was at this convention that he made his great confession of faith: "I believe in—and this will be printed to-morrow, and I will write it out, if necessary, for any one who wants to use it—I believe in the Real, Actual Presence of Our Lord under the form of bread and wine upon the altars of our churches. I myself adore, and would, if it were necessary or my duty, teach my people to

adore, Christ present in the elements under the form of bread and wine. And I use these words because they are a bold statement of the doctrine of the Real Presence, but I use them for another reason: they are adjudicated words; they are words which, used by a divine of the Church of England, have been tried in the highest ecclesiastical court of England, and have been decided by that ecclesiastical court to come within the limits of the truth held in the Church of England." In these last words De Koven referred to the case of the Rev. W. J. E. Bennett, vicar of Frome Selwood, in England, who had been prosecuted by the Church Association for his doctrinal statements concerning the Real Presence. The case was tried in the Court of Arches, and appealed to the Judicial Committee of the Privy Council. It was their judgment which De Koven quoted in his speech at Baltimore. Not only General Convention but the Confraternity was stirred by this issue. In 1873 Father Grafton, come from Boston to preach at the Annual Conference in New York, moved that "the American Branch of the Confraternity of the Blessed Sacrament place upon record its grateful appreciation of the part taken by the Rev. W. J. E. Bennett, of Frome Selwood, England, in the recent vindication of the Anglican Church touching the Most Holy Sacrament of the Body and Blood of Christ." A copy of the resolution was sent to him, and "all offertories made during the Octave of the Anniversary in New York." This was acknowledged by Bennett in a letter "expressing his thanks and extending to the American Confraternity his congratulations at its prosperity."

The controversy continued, more bitterly in the General Convention of 1874 than in that of 1871. A canon of ritual conformity was passed, prohibiting "any act of adoration of or toward the Elements in the Holy Communion." Again De Koven led the opposition, in words as bold as he had used before, and even more eloquent: "You may take away from us, if you will, every external ceremony; you may take away altars,

and super-altars, lights and incense, and vestments; you may take away, if you will, the eastward position; you may take away every possible ceremony; and you may command us to celebrate at the altar of God without any external symbolism whatever. You may give us the most barren of all observances, and we will submit to you. But, gentlemen, the very moment any one says we shall not adore our Lord present in the Eucharist, then from a thousand hearts will come the answer, 'Let me die in my own country, and be buried in the grave of my father and mother.' For to adore Christ's Person in his Sacrament, that is the inalienable privilege of every Christian and Catholic heart. How we do it, the way we do it, the ceremonies with which we do it, are utterly, utterly indifferent. *The thing itself* is what we plead for." De Koven was a true prophet. The canon lasted only thirty years, and in that time there was only one trial under it, that of Father Prescott, of the Society of St. John the Evangelist, who suffered an episcopal admonition.

In the midst of this battle the Confraternity, like De Koven, took its stand for "the thing itself." Eucharistic Adoration was its first object, always, and after that, prayer in union with the Eucharistic Sacrifice. At its Conference in 1874 it adopted resolutions on Eucharistic Adoration and the Real Presence. These included not only statements of doctrine, but approval of "the late act of the Council in publishing a statement in view of the many ruthless attacks upon the Confraternity and groundless misconstructions of its objects and teachings." Dr. Ewer told the Conference of this statement, prepared by the Council and sent to every Bishop, Priest, and Deacon in the American Church. In it they were told that a distinction was to be made between the acts and words of individual members and the Confraternity as an organization, that it was not a secret society, that it did not interfere in the late episcopal election in Massachusetts, that it was not organized for politics, that it was averse to intrigue, and that its only purpose was to promote the Objects and to

conform to the rules in its Manual. This statement is only one indication of the harm done to the Confraternity and its Objects by some of its members. Caution was urged repeatedly in recommending applicants for admission, and Associates were reminded at this Conference that "wrangling in connection with its solemn Objects is distasteful to the Confraternity." In the midst of the turmoil of 1874 and on the eve of General Convention Dr. Ewer in his annual address said: "Whatever means we may lawfully use as separate individuals to promote the Catholic truth as set forth by our Church, we should bear in mind that as a Confraternity our great means to that end is combined prayer."

The Confraternity may not have interfered in the episcopal election of Bishop Paddock, in Massachusetts, but it was involved in another episcopal election during these years. In this it found itself associated not only with the Community of St. Mary, but with the General Seminary. For some time the Seminary had been under attack as not being truly "general." The focus of this attack was one of its professors, the Rev. George F. Seymour. Not long before this Dr. Seymour had defended a senior in the Seminary, who had been censured for a sermon in which it was declared that our Lord "deigns to be upon our altars and to be handled by sinful men." Now he had been elected Bishop of Illinois by the convention of that diocese, and there was bitter controversy over the election being confirmed. Debate in the House of Deputies in 1874 lasted eight days, behind closed doors, and Dr. Seymour's request to be heard was denied. One of the charges brought against him was that he had become chaplain to the Sisters of St. Mary. Another was that at the Seminary he had encouraged students in non-communicating attendance at the Communion Service. Still another was that he permitted Father Grafton, "an active agent of the Confraternity of the Blessed Sacrament," to address the students in a private room in the Seminary "on his peculiar

views of the Holy Eucharist." It has been proved that Dr. Seymour did not give Father Grafton permission to address the students privately, and did not know till afterwards that he had visited the Seminary to interview a prospective curate. The election was not confirmed, however, and Dr. Seymour was not made a Bishop till 1878, and then of the new diocese of Springfield. Meanwhile the controversy was heard throughout the Church, and appears in the records of the Confraternity, "Resolved that the members of this Branch of the Confraternity congratulate the three Lay Associates, members of the General Seminary, upon the grace of steadfastness vouchsafed them by God, during their trying experience now happily ended."

The years that followed were quieter, in the Church and in the Confraternity. Annual Conferences were held in New York. A proposal to change the time of meeting was rejected as inexpedient. Evidently the observance of Corpus Christi was still considered a part of the Confraternity's witness to Eucharistic truth. A committee was appointed "to make the High Celebration more of a service, with clergy as choir and service of male members," but it was several years before the service became "Solemn High," with deacon and sub-deacon. Associates reported an increase in Eucharistic worship, throughout these years and throughout the Church. The Intercession Papers gave thanks for this increase, especially "for the daily celebration at Trinity Church, New York, an object for which the Confraternity has been praying." Mutual and special intercession continued to be one of its chief Objects, in this country as elsewhere. There is mention in the records of Intercession Papers being "interchanged with the Canadian authorities." The Confraternity's work, and its witness to Catholic truth, also included instruction. Sermons preached at the Conferences were published. The Council was requested to provide tracts on Catholic teaching, but decided not to do so at this time. Assistance was given to priests, in grants of altar linen and vestments. Four

women were appointed for this work, and Associates were asked for offerings, to help poor churches and missions in this way.

The American Branch continued to keep in touch with the Confraternity in England. Letters were read, telling of the state of the Church there. At the Conference in 1881 "the Rev. Superior-General delivered some thoughtful remarks upon the value of Passive Obedience, its Victories, and the two Victories won this year by the imprisonment of the Rev. Messrs. Dale, Enraght and Green, in England, referring to the admissions of the Archbishop of Canterbury about the Public Worship Regulation Act." Three letters were sent to these priests in England, "to express the sympathy of the Conference for them in their incarceration for conscience's sake." In his address the next year Dr. Ewer called attention to the fact that "the Arch-Bishops and Bishops in England were now asking the Revd. Father Green to come out of prison." He also reviewed the history of the Confraternity in this country, contrasting its condition with that in England, and noting "the survival of the Confraternity from the animadversions of the Church Journal in years past, the fears of the General Convention and of some Bishops, the moral strength which the existence of the C.B.S. gives to isolated Catholics, . . . the fact that the American Branch had not suffered persecution amongst its Lay Associates, and that the general Church was permeated with the Catholic spirit, and that this influence was slowly growing."

III

THESE WORDS, as they stand in the records, are Dr. Ewer's farewell to the Confraternity. In 1883 he died. He had been Superior-General for fourteen years, and his death is the end of an era in the Confraternity in America. His immediate successor was the Rev. H. G. Batterson. Dr. Batterson had been active in the Confraternity from the beginning, and had borne valiant witness to its principles, especially at St. Clement's, Philadelphia. He served as Superior-General, however, for only one year. In 1885 he was succeeded by Father Brown, of St. Mary's, New York, who had been Secretary-General since the first election of officers in 1868. Father Brown continued faithful in the Confraternity till his death, but he was Superior-General for only two years. In 1887 he was succeeded by the Rev. E. A. Larrabee, of the Church of the Ascension, Chicago. This shift from East to West marks a change, not only in the history of the Confraternity but in that of the Catholic revival in the American Church. It has been pointed out that, although the story begins in the East, there is another chapter in the West, not much later, beginning with the consecration of Bishop Kemper in 1835 and the foundation of Nashotah House in 1841. By 1867 the Catholic movement was strong in the Mid-West. In the first decade of the Confraternity's history in this country there is no more heroic figure than De Koven, from Wisconsin, and no more eloquent spokesman for the Objects for which it was founded. There is no evidence that De Koven

was ever affiliated with the Confraternity, but the Society has always recognized its debt to him, and in recent years has joined with the Community of St. Mary in the gift of a tabernacle in his memory in the chapel of the De Koven Foundation at Racine, Wisconsin.

As Associates were admitted and Wards formed in the West, opposition to the Confraternity arose there, as in the East. An instance of this is to be found in the diary of Sarah Maria Kirke, who was known as Sister Sarah, and worked in Nebraska under Bishop Clarkson. She writes: "The Bishop proposed to admit me to the office of Deaconess, to begin the formation of such an order (educational and hospital work). I underwent an examination in his presence which was satisfactory. A day was then appointed when I was to present myself at the Pro-Cathedral—as it really was—to be publicly admitted by him. Before the date, however, he learned I was a member of the Confraternity of the Blessed Sacrament, a society for prayer recognizing the real presence in the Holy Sacrament. He immediately informed me I must relinquish my membership in it, for he could not accept any of its members for work in his diocese. I declined to accede to his request. He then desired me to join the staff of Brownell Hall, the diocesan school for young ladies, temporarily, in the absence of one of the staff through illness. I assented. While there the Bishop called and had a lengthy interview, renewing his wish for me to take charge of the hospital that he might re-open it, though requiring under compliance with his wish that I withdraw from membership in the C.B.S. (as it was known). The good Bishop urged that, by withdrawing from the obnoxious Confraternity, it would not involve the renunciation of the principle underlying that society. I could not, however, see this from the Bishop's standpoint." Sister Sarah's manuscript was published long after it was written, under the title of *The Life of One of God's Saints*. However that may be, she was certainly a stalwart champion

of the obnoxious Confraternity and more than a match for the good Bishop.

He and others did not approve, but priests from Nebraska, Wisconsin, Missouri, Illinois, Michigan, and Ohio became Associates of the Confraternity, and also members of its Council. Papers by Dr. Elmendorf, of Racine College, were read at some of the Conferences. These continued to meet, however, in the East, at St. Mary's, New York, until 1886. In October of that year Father Brown, as Superior-General, called a special meeting of the Council, not in New York but in Chicago. Priests were present from both East and West. Questions concerning Wards, Medals, Manuals, and Intercession Papers were discussed, but more important was the decision to hold the next Annual Conference in Chicago. This was made subject to written approval by the Council—evidence of possible disapproval by others in the Confraternity. The meeting was held in Chicago, the Council on the eve of Corpus Christi at St. Clement's, the Conference on the feast at the Ascension. Father Larrabee was elected Superior-General, and the Rev. J. Stewart-Smith, of Elgin, Illinois, Secretary-General. Another indication of the increasing strength of the Confraternity in the West was the recognition of two new Wards in Illinois, at Springfield and Warsaw.

For three years Father Larrabee continued as Superior-General, and the Council and Conference met at the Ascension in Chicago. In 1888 the Confraternity was reported to be "in a condition of great prosperity," and the Intercession Paper to be giving "general satisfaction." A resolution was passed, however, against publications except those connected with its immediate objects, with a reminder that the Confraternity was designed for devotional objects exclusively. Evidently the move from East to West had not taken the Confraternity out of the Church militant, or ended all difficulties among its members. There was need to remind them again and again of the Objects to which

they were bound to bear witness if they were to do its work. Authorizing the Secretary to advertise in Church papers, this same Conference stated that "the importance of urging the claims of the C.B.S. upon the more devout and Catholic minded people is affectionately urged, on account of the C.B.S. itself, and as a help to a more devotional life." Other helps were suggested in a paper on the Sacrament of Unction. In the discussion following the paper Father Taylor, of St. Paul's, Springfield, Illinois, told of the consecration of oil for the sick by Bishop Seymour, and stated that it would be supplied to any priest asking for it. Since then this has been one of the ways in which the Confraternity has served the Church. Soon when the Superior-General was a Bishop, he consecrated the oil, and with it all the Holy Oils, on Maundy Thursday each year.

In 1889 came a call, clear and stern, from the Confraternity in England, and its Superior and Founder, Canon Carter: "That, without disturbing the 'status quo' of the C.B.S., the following resolution should be forwarded to all Priest Associates: That the Superior-General be requested by the Council to issue a Circular letter to all the Priests of the C.B.S. drawing their attention to the fact that the third Object of the Confraternity has not been sufficiently emphasized, and reminding them that Fasting Communion is a universal custom of the Catholic Church." This resolution was approved for the American Branch, which thus took its stand with the English Confraternity for the discipline as well as the doctrine and devotion of the Church.

Meanwhile worldly affairs continued to demand attention, and in one case action, for the good of the organization. It was found necessary to incorporate the Confraternity. This was done, under the laws of the state of Illinois, on December 7, 1888, and at the next Conference, in Chicago in 1889, the American Branch of the Confraternity elected as trustees of this corporation its three officers, the Superior-General, the

Secretary-General, and the Treasurer-General. Later a fourth officer, the Vice-Superior, was added, to meet a legal requirement that one trustee must live in Illinois.

The next year the Council and the Conference met again at the Ascension in Chicago. In the election of officers Father Larrabee nominated as Superior-General the Rt. Rev. Charles C. Grafton, who on April 25, 1889, had been consecrated Bishop of Fond du Lac. It was more than twenty years since he had admitted the first Associates to the Confraternity in this country, and they had been busy years for him. His interest in the Religious Life had been manifest not only in his membership in the Society of St. John the Evangelist, but in his foundation of the Sisterhood of the Holy Nativity. For sixteen years he was rector of the Church of the Advent in Boston. In 1888 he resigned, and with the Sisters went to Providence; then in 1889 to Fond du Lac. Wherever he might be, he continued faithful to the Confraternity. He organized one of its first wards in this country at the Advent, and two more later, Wards of the Holy Nativity, in Boston and Providence. The records of the Confraternity note his presence during all this time at meetings in the East and in the West.

IV

THE BEGINNING of Bishop Grafton's twenty-two years of service as Superior-General in 1890 marks a new era in the history of the American Branch of the Confraternity. Since that time the Superior-General has always been a Bishop of the Church, and in seventy-three years there have been only four in the office. This has been a source of strength to the Confraternity through the greater part of its existence in this country. Leaders of this caliber, serving faithfully through many years, have brought to the life and work of the Confraternity not only continuity and loyalty, but wisdom and devotion. Its later history, like its earlier years, is marked by conflicts not only in the Church but in the society itself. In the twentieth century, as in the nineteenth, the danger threatening its usefulness and its very existence has been that it should be diverted from its true objects, and become involved in politics and finances and secular activities in the Church. From this danger its leaders have called it again and again, and labored to save it. Like the twelve Apostles these four Bishops have reminded their disciples that it is not reason that they should leave the word of God, and serve tables, but give themselves continually to prayer and to the ministry of the word. They have not forgotten, nor allowed their Associates to forget, that the ministry and prayer to which they are all pledged are the Honor due to the Person of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood, and mutual and special Intercession at the time of and in union with the Eucharistic Sacrifice.

Under Bishop Grafton the annual meetings continued to be held in Chicago, once at St. Clement's but more often at the Ascension. At the meeting in 1891 it was reported that "when five years ago the experiment was tried of removing the officers of the C.B.S. to the West it was not without some doubt of its wisdom." To remove that doubt a brief review was given of what had been accomplished. In addition to statistics concerning Intercession Papers, Associates, Wards, and finances there were enumerated "some of the more important acts of this time: the Confraternity has been incorporated under the laws of Illinois; every vestige of secrecy has been removed; the C.B.S. has been extensively advertised in the leading Church papers; is duly enrolled among other Church organizations in the Church annuals; a public meeting has been announced by the Secretary of the General Convention on the floor of the House, in the City of New York, 1889; a Bishop of the Church is the Superior-General." This "public meeting" in New York had been a service at St. Mary's, with a sermon by Bishop Grafton. The records of these years bear ample evidence to his efforts to bring East and West together in the Confraternity, and to explain it and commend it to the Church.

At this time all three of the officers were from the West, but priests from the East were still members of the Council. Father Huntington, the Founder of the Order of the Holy Cross, had been elected in 1890, and served for many years. Father Brown, of the Church of St. Mary the Virgin, though no longer an officer, was still active. Of the twenty members of the Council in 1893 seven were from the East. Celebrations of Corpus Christi, as the Confraternity's festival, were held in East and West alike. For ten years, however, from 1887 through 1896, the Conferences and meetings of the Council were in Chicago. Then for seventeen years they were in the East again, mostly in New York.

Wherever the meetings might be, Bishop Grafton was always

faithful in his care for the Confraternity. Occasionally he was unable to be present at the Annual Conference, but his address to the Associates was always ready, for some one to read in his absence. Eight of these annual addresses were published in his collected works, in the seventh volume, *Letters and Addresses*. Topics treated in them include the Feast of Corpus Christi, the Real Presence, Reservation of the Blessed Sacrament, Communion of the Sick, Enemies of the Faith, Fundamentals of the Faith, the Catholicity of the Anglican Communion, and Christian Worship.

A few brief quotations may suggest the Bishop's way of treating these topics, and of speaking to his people: "I feel that in a daily Eucharist and a revival of the Religious Life lies the safety of our Church." "No great religious cause ever succeeds which is chiefly an intellectual one. It must be devotional." "Has this great Catholic movement spent its force?" (He asked this question in his last address, the year before he died, and answered it in the words of one whom he had known and loved in his youth.) "'As God did not give us up,' said Dr. Pusey, 'in the eighteenth century, in the days of our coldness and formality, He will not give us up now, when the Church is on her knees.'"

With these Addresses, in his published works, was printed a Letter by the Superior-General to the Directors of the Provinces of the C.B.S. The date of this letter is 1903, but a provincial system had been suggested to the Confraternity by its Superior-General in 1894. At that time it was rejected as inexpedient, but after seven years a committee was finally appointed by the Council, and two years later it was announced at the Conference that a provincial system had been established, three directors appointed, and plans made for conferences and festivals throughout the Church. Cheering news of many such meetings came not only from New York and the vicinity but from Philadelphia, Washington, Chicago, Mil-

waukee, and San Francisco. At that time, in 1903, it was said with good reason, the observance of Corpus Christi was more wide-spread than in any previous year. The establishment of a provincial system in the Confraternity was part of Bishop Grafton's plan to extend its influence throughout the Church, and thus to accomplish the Objects for which it had been founded in England and introduced by him in this country. In his Letter to the new Directors of Provinces he wrote: "The object of this District system is to make each a center of fresh effort for the growth of the Confraternity and those objects which it has at heart. We feel that with so many of our Priests and Communicants failing to believe in the Real Presence the work of the Confraternity is hardly begun. If our Church is to become Catholic, the Confraternity will be the chief instrumentality in its becoming so."

The same object is evident in other activities during these years. Following the first service during General Convention in New York, a second was held in Baltimore in 1892. On this occasion General Convention and the whole Church were reminded that the Confraternity in this country was keeping its twenty-fifth anniversary. At the next Conference it was decided to hold a service hereafter during each meeting of General Convention, and before the meeting at Minneapolis in 1895 a committee was appointed to maintain daily Mass during Convention.

This emphasis on daily Mass is characteristic of Bishop Grafton, as Superior-General of the Confraternity and in all his life and work in the Church. At some of the Conferences in his later years the service included Procession and Benediction of the Blessed Sacrament. In his addresses at this time he warned the Associates of the renewed danger of legislation against Reservation, and stoutly defended it as not disloyal to the Prayer Book and Articles, but admitted that in his opinion there was greater need for daily Mass and intercession than for

Benediction and Procession. The offering of the Holy Sacrifice was a duty, as well as a privilege, which he never ceased to urge upon the priests of his own diocese and upon the Associates of the Confraternity.

Experience had taught him that the great need of the Church was a faithful and dedicated priesthood. The records of the Confraternity, and its history in this country, bear ample witness to that truth. Nothing in them is more bewildering, and at times discouraging, than the story of the Wards which at different times and places have been formed to do its work and help its Associates to do their part in its life of prayer. These Wards come and go, appearing in the records only to disappear, and then perhaps appear again. As Superior-General Bishop Grafton had learned the reason for this, and the priests who have served as Secretary-General must have learned it in the course of their work, and realized it even more poignantly than their Superiors. Without a faithful Priest-Associate no ward of the Confraternity is likely to endure long. Lay-Associates have persevered without their help, and have always been an integral part of the organization, but to do the work which Canon Carter and Bishop Grafton founded it to do the Confraternity must have Priests-Associate devoted, like them, to its Objects, and bearing witness to those Objects in their own ministry and life.

As Superior-General Bishop Grafton insisted on this, seeking to increase the number of faithful priests working in the Confraternity, and to understand why their number was not greater. "Why so few?" he asked in one of his early addresses, in 1896, noting only 250 Associates of the Confraternity out of 4,000 priests in the Church. His answer was characteristic: "I believe the explanation is that the large majority of our clergy do not accept and hesitate about obeying the law of Fasting Communion, which is one of the cardinal principles of the Confraternity." Equally characteristic was his method of

dealing with this difficulty. The previous year he had called the attention of Associates to a new edition of the book, *Concerning the Fast before Communion*, by Father Puller, of the Society of St. John the Evangelist. Before publication, in 1891, this paper had been read at a meeting of the English Confraternity. Now, in 1895, the American Conference heard two papers on the subject, and voted to distribute 200 copies of Father Puller's book, one to be sent to every Bishop in the Church. "I am confident that this work of distributing Catholic papers is very important," was Bishop Grafton's comment on the action taken by the Conference. Not content with this, he saw to it that in the new edition of the Confraternity's Manual the statement of its third Object, "To promote the observance of the Catholic and primitive practice of receiving the Holy Communion fasting," be changed to read "law" instead of "practice." In this too he made quite clear the purpose of the action taken: "In order to emphasize the binding character of the Law of Fasting Communion and to more clearly define the position of the Confraternity in this matter." Bishop Grafton was a Tractarian, and it was not the way of the Tractarians to make excuses and seek dispensations, but rather to keep the law of the Church themselves and teach it to others, recognizing its binding character for priests and people alike. He desired more Priests-Associate in the Confraternity, and tried to find them, but he constantly reminded the clergy of the need for discipline as well as devotion, and urged upon them daily Mass and Fasting Communion. In one of his letters he made a plea for "Catholic clergy imbued with the self-denying and loyal spirit of such men as Mackonochie and Charles Lowder," and in another he wrote that "no one could be with such men as Pusey, Keble, Marriott, or Carter but felt he was in the presence of saints."

In his later years Bishop Grafton did not cease to make new plans for the Confraternity. Among these was an additional meeting of the Council, held in Epiphanytide, usually in the

East. To this was added an Annual Requiem, which has survived longer than the meeting of which it was at first only a part. A committee was appointed to consider an annual retreat for Associates. There was talk at the turn of the century of a Eucharistic Congress in New York. Details of the plan anticipate the Catholic Congresses of later years, but it was not carried out at this time "through lack of co-operation." A similar plan was rejected in 1912 for a Eucharistic Congress to be held as a demonstration before the next meeting of General Convention. These last years of Bishop Grafton were stormy years in the Church, with threats of new legislation forbidding Reservation. The Confraternity found other ways of meeting the danger which threatened its Objects. Its committee on publications was very active at this time. The new chairman, the Rev. C. P. A. Burnett, of St. Ignatius' Church, New York, was a controversialist as well as a scholar, and under his direction many books and papers were printed and distributed. Before General Convention in 1910 every member received tracts on Reservation and on Fasting Communion. There was also great interest in the missions of the Church. The records of Councils and Conferences in this first decade of the century abound in grants of vessels and vestments to priests, not only throughout this country but throughout the world. Such gifts to missions had been part of the work of the Confraternity from the beginning, but they were more numerous and more generous at this time than ever before. Missionaries in whose work special interest was shown were Father Wood in China, Father Sweet in Japan, and Father Staunton in the Philippines. Father Staunton had been active in the Confraternity in New York before he went to Sagada, and Bishop Brent had been an Associate.

The passing of the years and the troubles which they brought upon the Confraternity, as upon the Church, left their mark on Bishop Grafton's last addresses as Superior-General. In 1909 his fifty years in the priesthood were celebrated at two Confer-

ences, in New York and in Milwaukee. He could be present at neither one, and there was sadness not only in his absence but in the words which he sent to his Associates. He wrote them that clouds of threatening heresy hung over them, and the enemy of souls was subtly active, but reminded them of our Lord's Presence in the Blessed Sacrament, and of the need for piety and love in them. His addresses the next two years, however, were characterized by his usual courage and hope, and also by repeated pleas for devotion to our Lord in the Blessed Sacrament, for daily Mass, and for the Religious Life. These were the things for which he had given his life. "The Religious Life," he said, "is a special fruit of the Blessed Sacrament. Where the Blessed Sacrament is not, as in Protestant bodies, there the full Religious Life does not exist." In 1912 the Conference received from him a telegram, telling them of his prayers, his love, and his blessing; and in answer they sent him a message, as the record says, "in his trial." He died on August 30.

V

DEVELOPMENTS in the years preceding Bishop Grafton's death had prepared the Confraternity in this country to bear the loss of its Founder and Superior, and are proof of his wisdom and care in providing for its future. In its organization a balance had finally been established between East and West. The beginnings of a provincial system furnished means for extending its work to parts of the country where hitherto it had had little or no influence. The tendency had been to focus its activities in New York and Chicago. During the forty-five years of its existence in this country all the Annual Conferences had been held in these two cities, or in their vicinity. New Associates and new officers were needed to overcome these weaknesses, and to bring to the Confraternity the enthusiasm as well as the guidance necessary to carry on the Objects for which it existed.

One significant change in the officers had been made under Bishop Grafton. At first in this country the Treasurer-General was a layman. Five of these served during forty years. Then for the first time a Priest-Associate was elected to the office. This was the Rev. C. P. A. Burnett, who was already active as chairman of the committee on publications. During his six years as Treasurer-General he helped the Confraternity not only in its finances but in its policies. Father Burnett was a man of determination as well as convictions, and he saw to it that nothing should divert the resources of the Confraternity from the Objects to which it was pledged. "Inexpedient" is the term with which the Council was accustomed to dismiss such proposals, but Father Burnett

had other and plainer words for them. Any study of the history of the Confraternity leads one to agree with him in his vehemence, and to admire his wisdom in opposing these schemes. One of them at this time was a Foundation (for even then there were Foundations, though fewer than now), in which the Confraternity was to play a part. Father Burnett thought it a part not appropriate for a devotional society, and succeeded in bringing the Council to agree with him and in keeping the Confraternity true to its purpose. This episode is the most vivid example in its history of the danger which has repeatedly threatened it, of forgetting that its work is first, last, and always a work of prayer.

In the story of these years another figure appears, even more important for the future of this work. That is the Rev. Reginald H. Weller. In 1893, when he was a priest in the diocese of Fond du Lac, he had been elected a member of the Council. Seven years later he became Coadjutor of Fond du Lac under Bishop Grafton. After that at several Conferences of the Confraternity he presided in the absence of the Superior-General. It was inevitable that when Bishop Grafton died Bishop Weller should be his successor in the Confraternity as in the diocese, and at the Conference in 1913 he was elected Superior-General. Like his predecessor he served the Confraternity in this office for twenty-two years.

It is interesting to note that at the Conference in 1893, when Bishop Weller was first made a member of the Council, he preached at one of the services. Preaching continued to be one of his lasting services to the Confraternity, as to the Church. During the rest of his life his sermons commended Catholic faith and practice not only to Associates who accepted them, but to Churchmen to whom they were new and strange. A preacher of Bishop Weller's eloquence and power meant much in the life and work of the Confraternity. He was in a very real sense a missionary for the cause which it had been founded to

serve in the Church. His sermons convinced men of the truth of her teaching concerning the sacraments, and converted them to the fulness of her sacramental life.

As Superior-General he had able assistants, who were found to carry on with him the work of the Confraternity. The year after his election the Rev. E. B. Taylor resigned as Secretary-General. The burden of the office he found too great, and well he might, for he had borne it twenty long years, during which he had served the Church in parishes both in the East and in the West. It was not easy to find a successor for one so faithful in an office so vital to the organization. The Conference in 1914 solved the problem by shifting Father Burnett from the treasury to the secretariat. He was as valuable in the one office as in the other, and for about the same length of time. Meanwhile, as Treasurer-General, he had five successors in ten years. Finally a priest was found who not only would do the work, but could do it, and do it well. This was the Rev. W. A. Grier, of the Church of St. Edward the Martyr, New York, who during the last twelve years of Bishop Weller's term as Superior-General served him and the Confraternity as Treasurer-General. The Bishop finally had the same good fortune in his Secretary-General. The history of the two offices under him follows the same pattern. Father Burnett had four successors in the nine years following his resignation in 1922. Then, in 1931, there came to the Confraternity, and to Bishop Weller, that greatest and best of secretaries, Father Mitcham. Born in England, he had been educated and ordained in this country, and for many years had been at St. James' Church, Hackettstown, New Jersey. Now for many more years he was to be as dedicated to his work for the Confraternity as he had been to his care for his parish. With a reliable treasurer, Bishop Weller now had an able secretary, and also one more assistant. In 1925, when it was found necessary to have a fourth officer, Father Stoskopf, of the Church of the Ascension, Chicago, had

been made Vice-Superior. Priests like these brought stability to the Confraternity, and must have been invaluable to Bishop Weller during his long years of service.

Doubtless they did their share, but certainly he did his. The beginning of his administration was marked by several reforms, made necessary by difficulties encountered in the management of the Confraternity's affairs. These were made, not without further difficulties echoed in the records of his early years in office. Much discussion and many committees finally brought forth revision of both Constitution and Charter, and a new edition of the Manual. More interesting now, and more significant in the history of the Confraternity, was a new system of Provinces, to correspond with the eight Provinces of the Church. In 1915 eight Superiors of Provinces were appointed by Bishop Weller, to assist him in supervising the work of the Confraternity and extending it throughout the Church.

This process of extension soon became evident in the Annual Conferences, always the center of the Confraternity's outer activities, as contrasted with its inner life of prayer. Until 1913 these had been held either in New York or in Chicago. There were occasional meetings in Brooklyn, Jersey City, and Hoboken, but this was as far afield as the organization had ventured for its Conferences. This might be expected, since its strength in these earlier years, like the strength of the Catholic revival, had been centered in and near New York and Chicago. The same had been true in England, where the devotional societies had met first in London, and then later in other cities. Under Bishop Weller the American branch of the Confraternity followed the same course. The first new name on the list was Philadelphia. It was there, at St. Clement's Church, that he was elected Superior-General in 1913, and under him there were seven Annual Conferences in Philadelphia, at St. Clement's, St. Mark's, and St. Alban's. Then came visits to New England, with Conferences at the Advent, Boston, St. Stephen's, Provi-

dence, and Trinity, Bridgeport. Twice the Confraternity met at Grace Church, Newark, and in 1933 went to Milwaukee, for the first of four Conferences to be held there, at All Saints' Cathedral. Meanwhile, during these years, there were seven meetings in Chicago, but only one in New York. Wherever the Confraternity met, Bishop Weller was there. Difficulty in travel during the war kept him away once, and once after the war he was traveling himself, on his way to Lambeth. But at all the other meetings, except a very few in his latter years, he was present, to preside over the Council and Conference, and to direct the plans and lead the work of the Confraternity. He often celebrated the Mass or preached the sermon, in addition to making an address at the Conference.

The year 1917 was the fiftieth anniversary of the American branch of the Confraternity. It was also the year of this country's entering into the first world war. The observance of the anniversary was postponed until 1918, and set for May 30, at St. Mary's, New York. This was the feast of Corpus Christi, and also Memorial Day, appointed this year by President Wilson as a day of fasting and prayer in time of war. The Litany was sung in Procession before the Festal Mass. The preacher was Father Vernon, of St. Mark's, Philadelphia. In the evening there was a meeting in the parish hall, with addresses by Dr. Ralph Adams Cram, of Boston, and Professor Chauncey Brewster Tinker, of New Haven. The day ended in the church, with devotions before the Blessed Sacrament. The record of the Conference tells of the beauty of the services and the devotion of the people, and there are older Associates who still remember the anniversary as a notable day, in the history of the Confraternity as in that of this country.

In the long intervals between Conferences the life of the Confraternity continued, first and always in the prayers of the Associates, and then in the work of its officers. These last were concerned with certain questions which plagued the Confra-

ternity under Bishop Weller as under his predecessors. The new Secretary soon noted the fact that although each year brought many new members the total remained about the same. This problem of gain and loss, he pointed out, was not only statistical, but personal and pastoral. He urged Priests-Associate, and especially Superiors of Wards, to exercise care in admitting Associates. Membership all too often was taken lightly, and some admitted without the required qualifications of devotional fitness and stability. "In all its essentials," he said in reporting to the Associates, "the Confraternity of the Blessed Body and Blood of Christ still retains the form and character which, by the holy wisdom of its saintly founder, the Rev. Canon Carter, were impressed upon it at its outset. . . . Its objects are of the highest kind; its rules are simple and in accordance with the best Christian traditions; and the need which called the Society into existence is still exceedingly great." These words are as true now that the Society is one hundred years old as they were then when it was only fifty.

One change in the rules for membership was inaugurated early in Bishop Weller's term of office, with happy results. In 1915 it was voted that "any Associate, upon the payment of \$15, shall be exempt from the annual due." Later, in 1954, the payment was increased to \$25. As years passed these life memberships increased in number, slowly but steadily. The income from them served to carry the Confraternity through several of the financial crises which beset its career. To this fund were added bequests received from time to time, amounting now to a modest but comfortable endowment.

Other administrative details recur in the history of these years, and in the records of annual meetings. These, like most meetings, were always in danger of becoming too long, and periodic efforts were made to abbreviate and simplify them. This was difficult because, to carry on the work of the organization, it was necessary for the Council to meet before each Con-

ference. There is no need to chronicle the remedies urged and tried to cure this complaint. They are part of the imperfect, and all too human, nature of all such organizations, even devotional societies in the Church. The strength of the Confraternity, and its wisdom down through the years, has been to keep central in its programs and meetings the Eucharistic worship of the Church. Associates come to the Annual Conferences for one great purpose, to assist at the Mass of Corpus Christi, and so to work for the first Object of the Confraternity: The Honor due to the Person of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood.

As part of this work Bishop Weller and his assistants tried to encourage and extend these services, with or without meetings, throughout the Church. The Provincial Superiors were urged to provide a corporate observance of Corpus Christi in each Province. The Bishop lived to see this object attained. An attempt was made to appoint Diocesan Superiors. Not much came of this plan, but there was a steady growth in the number of dioceses and parishes in which Mass was offered on Corpus Christi. To help these services under local auspices the Provincial Meetings, like the Annual Conferences, were sometimes held on or within the Octave, rather than on the feast itself.

Another step in commending the Confraternity to the Church, or at least calling the Church's attention to its existence, was taken in 1922, when a committee was appointed to plan for a service at Portland, Oregon, during the sessions of General Convention there. Since then the Confraternity has held many such services, and now has taken its place among organizations represented at General Conventions.

There were other works, not new in its history but vital to its continued influence, which were carried on faithfully during these years. From the beginning, in this country as in England, the Confraternity had stood for Catholic faith as well as Catholic practice concerning the Blessed Sacrament. As part of its

work of instruction it helped in the publication of books on ritual and ceremonial by Bishop Weller, Father Burnett, Father Mitcham, and Father Douglas, but a greater part of this work consisted in making known books on Eucharistic doctrine by Bishop Weller, Bishop Webb, Dr. Barry, and Dr. F. J. Hall. Chapters of the volume on the Sacraments by that great theologian, Dr. Hall, were read before publication at a meeting of the Confraternity in 1921.

Through all its history the Confraternity in this country has done all in its power to help its Associates, and all priests and people in the Church working for the restoration of Catholic worship. It has done this chiefly through gifts of vestments and vessels to parishes and missions in need of them. The record of these grants is proof of the wideness of the Confraternity's sympathy and generosity. The list includes not only all parts of this country, but Alaska, Hawaii, Canada, Mexico, Cuba, Puerto Rico, Virgin Islands, Liberia, the Philippines, Japan, and China. This good work, like many others, suffered after 1929 from the depression. Many priests, thirty or forty each year, applied for assistance, only to be told that there were no funds to help them. The same dearth became evident elsewhere in the finances of the Confraternity. In 1934, for the first time in its history, there was a deficit in current expenses. These were no greater than in former years, but receipts, in dues and offerings, were less. The only increase was in life memberships, but the Superior, like the Treasurer, was prudent, and kept these intact, for investment and endowment.

Things like these, seen from afar and after thirty years, may seem trivial, but they must have increased the burden laid upon the Bishop at the end of his life. They did not decrease, however, his zeal for the Confraternity, or his care for it, as for his diocese and the Church. He had always been eager to keep the American branch in touch with the Confraternity in England. In 1930, when he went to Lambeth, he was with the

English Confraternity for its Conference, and received a message from the Conference here, sending their love and best wishes for a successful meeting of the English branch. As the Centenary of the Oxford movement drew near he was active in planning for its observance, and in having the Confraternity's part in the movement remembered. This was done during the Catholic Congress in Philadelphia in 1933, when Father McComas, of Trinity Parish, New York, preached a sermon at St. Mark's Church on the Confraternity's contribution to the revival of the Catholic life in the American Church. In the same year, when the Confraternity held its Conference in Milwaukee, at All Saints' Cathedral, Bishop Weller himself preached on the Centenary of the Oxford movement. At this meeting a message was sent to the Secretary-General of the English Confraternity, asking that through him the fraternal greetings of the American branch be extended to the Oxford Centenary meeting in July. In this, as in all his labors for the Confraternity, Bishop Weller proved himself not only a leader but a statesman, with a world-wide vision of the Confraternity and the Anglican communion.

Appreciation of this was made evident after his death, in 1935. When a memorial for him was proposed, in the Cathedral at Fond du Lac, an offering was received from the English Confraternity. The Confraternity's memorial to him in this country was the Annual Mass of Requiem, offered at a meeting of the Council in February, 1936, at St. Ignatius' Church, New York. The Superior of the Canadian Confraternity, the Bishop of Algoma, was present. The Bishop of Milwaukee delivered a eulogy. The Council, in a resolution adopted at this meeting, declared: "Bishop Weller was first a man of God, a champion of the Catholic Faith and its recovery in all its fullness and glory in the Anglican Communion; his manner of life a pattern for all to follow, a tender shepherd and ruler in his own diocese, his spiritual vision and personal magnetism

made him an influence throughout the American Church and overseas. For all he has meant in the conduct of the affairs of the Confraternity we are, as a Council, most appreciative and will pray always that his dear soul may grow in the rest and peace which cometh to the 'good and faithful servant.' 'Behold a great priest who in his days pleased the Lord.' "

VI

BISHOP WELLER'S successor as Superior-General was the Rt. Rev. Benjamin F. P. Ivins. His predecessor, Bishop Grafton, and he had been Bishops together, Diocesan and Coadjutor of Fond du Lac. His successor came not from the same diocese, but from the neighboring diocese, Milwaukee. The two Bishops had been associated, however, in work in the same state and in the same province of the Church, especially at Nashotah House, the Church's seminary in Wisconsin, where Bishop Ivins had been Dean. Since 1926 he had been among the Bishops-Associate of the Confraternity, present at many of its annual meetings, and presiding at some of them in Bishop Weller's absence. It is not surprising, therefore, that at its Conference in 1936 the Confraternity elected him Superior-General.

It has been the great good fortune of the Confraternity in this country to have Bishops willing to serve it in this way, and by doing so to help it to serve our Lord and his Church. These good Bishops, as Associates and Superiors, have proved themselves true servants of the servants of God. It is a blessing which has not been granted to the Confraternity in England. There the organization has enjoyed scant favor from the episcopate. The names of Bishops are notable for their absence from lists not only of Superiors but of Associates. Bishops have not become members, nor have members become Bishops. The records in England show only one, the late Bishop of Guildford, who was active in the Confraternity as a diocesan. Among English suffragans and missionary Bishops there have been a considerable

number, and two of these, in Australia and South Africa, have recently become Provincial Superiors. In this country not only its four Superiors-General, but some thirty other faithful Bishops have given their names, and also their labors and prayers, to the Confraternity.

The first Conference after Bishop Ivins' election as Superior was in Los Angeles. This move across the continent was a new departure, characteristic of the energy and imagination of the new administration. There was novelty in the program as in the place. The Council met on June 2 at St. Matthias' Church, after an ordination to the priesthood by Bishop Stevens of Los Angeles. That evening there was a service at St. Matthias', of Solemn Vespers, Procession and Benediction, with sermon by Father Gushee, of Christ Church, Ontario. On June 3, the Octave of Corpus Christi, the Conference met after Solemn High Mass at St. John's Church. In the evening Bishop Stevens, Bishop Ivins, and Father Mitcham were speakers at a banquet.

For its next Corpus Christi the Confraternity returned to the East, keeping the festival in New England, a far removal from Southern California. Two former Conferences had been held in Boston, both at the Church of the Advent. On this third visit the Cowley Fathers were hosts in their Church of St. John the Evangelist. In revisiting Chicago the Confraternity was made welcome in parishes where it had not met before, the Church of the Redeemer and St. Timothy's. Not only new parishes but new cities appear on the list during these years. In 1943 the Conference was at St. James', Cleveland, and in 1946 at the Church of the Incarnation, Detroit. Meanwhile provincial festivals increased in number and regularity. In 1940, for the first time, there were eight of these, one in each of the eight provinces of the Church. This good record continued for several years, marking the attainment, under Bishop Ivins, of a goal which Bishop Weller had in view in his labors to establish a provincial system in the Confraternity. Now at last throughout

the Church due honor was being paid each year to the Person of our Lord Jesus Christ on the festival of the Blessed Sacrament of His Body and Blood.

In all this the Superior-General, like his predecessor, had able assistants. When Bishop Ivins came into office Father Stoskopf was Vice-Superior; Father Mitcham, Secretary-General; and Father Hooper, Treasurer-General. Father Stoskopf had been elected eleven years before; Father Mitcham, five; and Father Hooper, one. They had all seen service, and all continued faithful through Bishop Ivins' term of office. Their experience and knowledge, as well as their loyalty and devotion, must have meant much to the Superior, and theirs, like his, was a great contribution to its history.

The offices in the Confraternity have never been sinecures, and certainly not that of Secretary-General. On him is laid not only the usual secretarial burden of records and correspondence, but in this devotional society the task of organizing its festivals and conferences and of publishing and distributing its Intercession Papers. All this brings him into frequent and intimate contact with the Associates of the Confraternity, bishops, priests, and laity. There is pastoral care involved in being Secretary-General, and of this the annals of Father Mitcham's twenty years of service are a personal record, not merely official but very human. A new edition of the Manual and a new supply of Medals were among his first chores, and proposed changes in the Intercession Papers involved much correspondence. He devised a new method of dealing with some of the difficulties of his office. Appended to each Intercession Paper was what he called a "Little Letter" to the Associates. Little as they are, and no longer contemporary, these letters are still good reading. They are concerned, of course, with details of his work as Secretary, but also with the life and work of the Confraternity. Along with questions of rules and records and finances are instructions on intercessory prayer and Eucharistic worship, all brief and clear,

direct and personal. In one letter he writes: "A good priest remarked to us lately that there is so much '*Repetition*' in the Intercession Papers. *Of course* there is! Is there not the same in the Prayer Book or the Rosary? To 'thunder at Heaven' must be done with 'repetition which is not in vain.' If our constantly repeated prayers have brought about Reservation (for instance) at a hundred or more altars, who will say, 'Stop praying for the same thing?' " Another letter is proof of the trials of a secretary, and of the spirit with which Father Mitcham met them: "In the regular course of our work your Secretary receives a more or less voluminous correspondence month by month embracing all kinds of subjects. While we try to keep an open mind and maintain a sympathetic attitude to all those 'who are in trouble, sorrow, need, sickness or any other adversity' it is evident that your secretary-general cannot be a father confessor on the one hand or an arbiter of parochial difficulties on the other." Among the observations on intercessory prayers are these: "Almost every month we are obliged to decline really urgent requests. This month we rejected three: one evidently sincere, one merely silly, one vindictive." "Many petitions touching war conditions have to be rejected because they are controversial or political." "Most gratifying is the patriotic enthusiasm with which petitions have come to us (we have been swamped with them) touching the government and the financial crisis. We ask our Associates to allow the prayer for the President and Congress to suffice: our limited space precludes further special reference to the many ramifications of the emergency."

The shadow of war hangs over these letters. The second world war and America's part in it affected the history of the Confraternity during the time in which they were written. It, like the government, suffered a financial crisis. Year after year Father Hooper, in his report as Treasurer-General, noted a deficit in current expenses. Dues and offerings fell off. As

desperate remedies dues were increased from fifty to seventy-five cents, and a further increase to a dollar a year was proposed. This had once been the amount, but in 1904 it had been reduced to fifty cents. In spite of the crisis it was decided that a dollar was too much to ask of Associates. The Confraternity has never been a plutocratic society. Now, during the war, not only its own work but its help to others was curtailed by sheer poverty. Priests asking for vestments had to be content with old ones made over, since there was no money to buy new vestments, or vessels. If it had not been for the small endowment, and the smaller income it brought, the Confraternity might have gone bankrupt. The tide turned, however, with the approach of peace. In 1943 there was no deficit, for the first time in nine years. Grants were made once more to priests in need. Significant, in the light of the ending of the war, is the record of sending a chalice to a Japanese concentration camp, and vessels to the Anglican cathedral in Jerusalem. The war had brought the American Church into touch with the Anglican communion throughout the world, and the American branch of the Confraternity was mindful of its Associates elsewhere. The Conference of 1940 sent assurance of its sympathy and prayers to the Conference in England "in this time of distress," and greetings were sent again in succeeding years.

One casualty of the war, unique in the history of the Confraternity, was the omission of the Conference in 1945. Instead of the usual minutes we find only this *Memo*, signed by W. M. Mitcham, Sec.-Gen.: "The 77th Annual Meeting which was to have been held at the Church of the Incarnation, Detroit, on the Octave of Corpus Christi, 1945, was not held by reason of war-time travel restrictions."

Three years earlier, however, even in war-time, the Confraternity had persevered in plans to observe the seventy-fifth anniversary of its founding in this country. This Jubilee was celebrated on Armistice Day, November 11, 1942, in New

York. The service, at the Church of St. Mary the Virgin, was a Solemn Pontifical Mass, followed by Procession and Benediction of the Blessed Sacrament. The celebrant was Bishop Ivins, and the preacher was the Rev. Leicester C. Lewis, of St. Luke's Chapel, Trinity, New York, the parish in which the Confraternity in this country had begun, seventy-five years before. After the service there was a luncheon at a hotel near the church. The toastmaster was Bishop Ivins, and the principal speakers were Father Mitcham and Father Crawford, of St. Barnabas' Church, Omaha. Father Mitcham, in his record of this meeting, says that Father Crawford's words, on past accomplishments of the Confraternity and future need for it as witness in war and peace, were a "never-to-be-forgotten" speech. Associates who were present will agree with him, and will also remember his own paper, on the history of the Confraternity, written and delivered in his own lively style. Not only the speeches and the sermon, but the service, and the devotion of the great congregation, and the enthusiasm of the people throughout the day, made this Jubilee a memorable occasion. It is to be hoped that the approaching Centenary in 1967 may be like it in its witness to our Lord in the Blessed Sacrament of His Body and Blood.

VII

THROUGH THESE TROUBLOUS TIMES Bishop Ivins guided the Confraternity wisely and well. After ten years of service as Superior-General he resigned. The Conference of 1946 accepted the resignation, with deep regret, and elected as his successor the Bishop of Northern Indiana, the Rt. Rev. Reginald Mallett. At the risk of repetition it must be remarked again how fortunate the American branch has been in having Bishops-Associate, true Fathers in God, to lead it in its work for the Confraternity and for the Church. In Bishop Mallett it found a Superior-General worthy of his great predecessors. No one can read the records of the Confraternity without realizing that these Bishops looked upon the office of Superior-General not as a mere executive in an organization of the Church, but as a pastor, commissioned to care for his people, the Associates of the Confraternity. For them the annual meetings were not only legal requirements, and practical necessities in getting its work done, in the Council and Conference, but an opportunity year by year for Associates to come together for prayer and fellowship, in Eucharist and Agape. As such, they are vital in the Confraternity's worship and life. In them the Superior's function is not merely to preside at a meeting, but to offer the Holy Sacrifice with his people, and to help them with true teaching and wise counsel. In this service these four Bishops have been found faithful during seventy years.

Only twice since he became Superior-General has Bishop Mallett been absent from the annual meeting, and then un-

avoidably. In 1948 he sent the Associates greeting and blessing from Lambeth. In 1958 he wrote to them: "There is still a tremendous work of prayer and instruction to be carried on by our Confraternity. The best way to do this is by our own faithfulness. The best way to recruit new Associates is by personal contact with prospective members. Every opportunity your officers have to speak of the C.B.S. is to the good, and I hope that during the coming month I shall be able to devote more time to individuals and parish groups." One means to this end in recent years has been to hold the annual meetings in places not visited before. Among these were Baltimore, Utica, Denver, South Bend, Howe, and Orange. South Bend and Howe are in Bishop Mallett's diocese, Northern Indiana, and All Saints', Orange, New Jersey, is the parish of the Rev. William R. Wetherell, who since 1952 has been Secretary-General. Father Mitcham resigned in 1951. His immediate successor was the Rev. Eric Pearson, who had been Secretary-General of the Confraternity in England. He served for one year, and was followed in office by Father Wetherell. The Superior-General and the Confraternity in this country were fortunate to find a priest so eminently qualified to carry on the work done by Father Mitcham. The same is true of the Rev. Grieg Taber, of the Church of St. Mary the Virgin, New York, who in 1953 succeeded Father Hooper as Treasurer-General. In Bishop Mallett, Father Wetherell, and Father Taber the American branch at this time has a trio of officers worthy of the tradition of the Confraternity. This tradition is best expressed in words with which Father Hooper of the Church of the Holy Innocents, Hoboken, New Jersey, resigned his office: "For eighteen years I have been your Treasurer-General. As I have labored for the Confraternity, a society dedicated to the honor of our Lord and our God, I have viewed my efforts as a service of love and devotion to Him."

During the war these labors had been heavy indeed, not only

for the Treasurer but for all the officers of the Confraternity. Its work had been hindered by lack of funds. Now, slowly, with peace came comparative prosperity. This was due chiefly to an increase in the number of life memberships and in the amount of the endowment fund. Father Hooper and Father Mitcham had labored for this during the lean years, and the Confraternity now entered into their labors, and carried them on. One of its good works has always been giving vestments and vessels to priests in need of them. In recent years it has been able to do this more generously, not only throughout the Church in this country but in other lands, including the Philippines, Japan, New Guinea, Liberia, Brazil, and the Virgin Islands. Bishop Mallett has been eager to extend the Confraternity's usefulness and influence, and convinced that this may best be done by personal contact. He and Father Wetherell have visited many parishes, and made the Confraternity known to many people hitherto ignorant of its history and purpose, or unaware of its existence. With the same end in view they have seen to it that at every General Convention the Confraternity should be represented by an exhibition and a service of witness. In this sort of work they have realized the importance and the advantage of co-operating with other organizations working for the same cause. Notable among these is the Guild of All Souls, a devotional society only eleven years younger than the Confraternity, and associated with it in the loyalty and affection of many Anglo-Catholics. For some years the two societies in this country have celebrated together an annual Mass of Requiem for the repose of the souls of departed members.

In the same spirit of co-operation the Confraternity has helped the American Church Union in its work. It had a part in the Catholic Congress held at Chicago in 1954. With the Guild of All Souls it maintained a booth throughout the sessions of the Congress. On one morning, at the Church of Our Saviour, the Confraternity sponsored a Solemn Pontifical Mass at which

Bishop Mallett was celebrant. Two other Bishops-Associate were present: Bishop Brady, of Fond du Lac, and Bishop Cooper, of Korea. The records of the Confraternity describe the latter's speech at breakfast after Mass: "To hear him tell so simply of the completely Catholic work carried on throughout his diocese, and to hear him speak so humbly of his three years' imprisonment by the communists were thrilling experiences. The Confraternity gave Bishop Cooper \$50 toward his work in Korea, and will send him several sets of vestments to be used in devastated Catholic missions." This is only one of many ways in which the American branch of the Confraternity has strengthened the ties by which it is bound to the other branches throughout the Anglican communion. At the Centenary of the English Confraternity, celebrated in London, in June, 1962, Father Wetherell was our representative, and spoke on the Confraternity in this country. At the Anglican Congress in Toronto, in August, 1963, Bishop Mallett preached at a service held under the auspices of the Canadian branch.

Meanwhile, let us remind ourselves and our readers, the Associates have continued in that quiet work of intercessory prayer to which they are pledged. They have been helped in this, under Bishop Mallett, by a revision of the Intercession Papers distributed to Associates. Down through the years, in this country as in England, these papers had been monthly, with special intercessions day by day. Father Mitcham had found flaws in this system, and in some of its prayers. Other Associates, not so patient as he, had demanded changes. Their cry is heard from time to time, in minutes of meetings long past. At last a committee is appointed, and then another, but all report no progress. In the Confraternity, as elsewhere in the Church, it is not easy to change the devotional habits of a lifetime. News comes from England that the Intercession Paper there is now quarterly, not monthly, and that the change is successful. But there is still no change here. More pleas are heard,

from Philadelphia, from Boston, from Dallas. At last the thing is done. In this achievement Father Pearson is very helpful, with his experience as Secretary-General both in England and in America. At the annual meeting in 1952 it is announced to Council and Conference that "the monthly Intercession Paper has been replaced with a quarterly Intercession Paper of a type which will unite the prayers of our Associates for those specific Objects for which the C.B.S. exists." In doing this the new paper eliminated the intercessions all too personal, not to say trivial, which had irked Father Mitcham and others of his generation who still remember the old monthly paper. In the new quarterly the intercessions are divided between days of the week, and grouped under headings which remind us of "those specific Objects for which the C.B.S. exists": Thanksgiving, Our Associates, the Blessed Sacrament Reserved, the Observance of the Fast, the Confraternity, Reparation for All Dishonor, Eucharistic Worship. To these daily intercessions have been added, later, suggestions for weekly prayers and intentions at Mass.

Details like these may seem only relics of bygone controversies, not worth noting now. Rightly considered, however, they still concern all Associates of the Confraternity, and all interested in its history. One of its three Objects, unchanged since its beginning, has been intercession in union with the Eucharistic Sacrifice. The changes in the Intercession Paper were made to teach those using it the nature of such prayer, and the history of the revision is proof of the need of such teaching, not only for Associates then but for many Catholics now. In making these changes Bishop Mallett and his assistants were mindful of the disciples' cry, "Lord, teach us to pray." Such instruction is an integral part of the work of the Confraternity and of the Church.

More recently they have borne witness to another of the Confraternity's Objects by answering questions concerning the fast before Holy Communion. These questions arose from

changes in the rules for fasting, among Anglicans as well as Roman Catholics. At the annual meeting in 1961 the Council adopted and the Conference approved the following statement: "The Confraternity of the Blessed Sacrament interprets 'the Catholic and primitive law of receiving Holy Communion fasting' (Object 3 of C.B.S.) as meaning the Traditional Fast of reverence, from all food and drink from the previous midnight, the beginning of the day. However, the Confraternity recognizes that there are conditions of health that justify a dispensation for an individual by proper authority (one's pastor or confessor) from the strict Traditional Fast. The Confraternity also recognizes that there may be conditions in present day community and parish life that justify a modified or shortened fast before receiving Holy Communion. Such modifications should always be regulated by a recognized ecclesiastical authority, and be regarded as the exception and not the norm. It is expected, however, that all Associates of the Confraternity of the Blessed Sacrament will make every possible effort to teach and practice the Traditional Fast from all food and drink from the midnight before receiving Holy Communion. We shall also continue to pray that all Churchmen will observe, when possible, this same Traditional Fast as part of their preparation for receiving Holy Communion."

A statement like this is part of the pastoral care exercised by the Superior-General. Associates of the Confraternity, like other communicants of the Church, are often perplexed in mind and troubled in conscience. They look to him as their Superior, and as a Bishop of the Church, to speak with authority in answer to their questions. They do not look in vain. He answers not only for himself, but for the Council and the Conference and the Confraternity. In so doing he is fulfilling the purpose with which it was founded a hundred years ago, and bearing witness to the truth on which it still stands.

Two questions are often asked about the Confraternity as it

approaches its Centenary in America. The first is how it has survived so long, persevering for a hundred years in its work of prayer. The answer is that it has known what it was doing and why it was doing it, never losing sight of its great Object: the Honor due to the Person of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood. The second question is whether it will survive longer. Sometimes this question takes the form of asking whether there is still work for it to do. Unless we are granted the spirit of prophecy we cannot predict the future of the Confraternity. As to the need for it, this review of its history in the past suggests an answer. Let us ask ourselves whether, in the world and in the Church to-day, more particularly in the Anglican Communion and in the Episcopal Church, due honor is now being given to our Lord in the Blessed Sacrament. Until this object is attained there is still need for work and prayer such as the Confraternity has offered to God in his Church during these hundred years. He has accepted it and blessed it in the past. We may hope for the future, and trust him to perfect it in his time and in his way.

BISHOPS-ASSOCIATE

Rt. Rev. Charles Francis Boynton

Missionary Bishop of

Puerto Rico

Suffragan Bishop of New York

Rt. Rev. William Hampton Brady

Bishop of Fond du Lac

Rt. Rev. Charles Henry Brent

Missionary Bishop of

the Philippines

Bishop of Western New York

Rt. Rev. Benjamin Brewster

Missionary Bishop of

Western Colorado

Bishop of Maine

Rt. Rev. Howard Rasmus Brinker

Bishop of Nebraska

Rt. Rev. Gerald Francis Burrill

Suffragan Bishop of Dallas

Bishop of Chicago

Rt. Rev. Spence Burton, S.S.J.E.

Suffragan Bishop of Haiti

Bishop of Nassau

Rt. Rev. Robert Erskine Campbell, O.H.C.

Missionary Bishop of Liberia

Rt. Rev. Charles Asa Clough

Bishop of Springfield

Rt. Rev. Wallace Edmonds Conkling
Bishop of Chicago

Rt. Rev. James Pernette De Wolfe
Bishop of Long Island

Rt. Rev. William Leopold Essex
Bishop of Quincy

Rt. Rev. Wallace John Gardner
Bishop of New Jersey

Rt. Rev. Charles Chapman Grafton
Bishop of Fond du Lac

Rt. Rev. Campbell Gray
Bishop of Northern Indiana

Rt. Rev. Sheldon Munson Griswold
Missionary Bishop of Salina
Bishop of Chicago

Rt. Rev. John Joseph Meakin Harte
Suffragan Bishop of Dallas
Bishop of Arizona

Rt. Rev. Benjamin Franklin Price Ivins
Bishop of Milwaukee

Rt. Rev. Joseph Horsfall Johnson
Bishop of Los Angeles

Rt. Rev. Walter Conrad Klein
Bishop of Northern Indiana

Rt. Rev. Francis William Lickfield
Bishop of Quincy

Rt. Rev. Reginald Mallett
Bishop of Northern Indiana

Rt. Rev. William Thomas Manning
Bishop of New York

Rt. Rev. Paul Matthews
Bishop of New Jersey

Rt. Rev. Robert Herbert Mize
Bishop of Damaraland

Rt. Rev. James Winchester Montgomery
Suffragan Bishop of Chicago

Rt. Rev. Gouverneur Frank Mosher
*Missionary Bishop of
the Philippines*

Rt. Rev. Edward William Osborne
Bishop of Springfield

Rt. Rev. Sidney Catlin Partridge
Bishop of West Missouri

Rt. Rev. Russell Theodore Rauscher
Bishop of Nebraska

Rt. Rev. Henry Douglas Robinson
Missionary Bishop of Nevada

Rt. Rev. Ernest Vincent Shayler
Bishop of Nebraska

Rt. Rev. Harwood Sturtevant
Bishop of Fond du Lac

Rt. Rev. Frederick William Taylor
Bishop of Quincy

Rt. Rev. William Walter Webb
Bishop of Milwaukee

Rt. Rev. Reginald Heber Weller
Bishop of Fond du Lac

Rt. Rev. Frank Elmer Wilson
Bishop of Eau Claire

SUPERIORS-GENERAL

Rev. Nicholas Hoppin
1868-1869

Rev. F. C. Ewer
1869-1883

Rev. H. G. Batterson
1884-1885

Rev. T. McK. Brown
1885-1887

Rev. E. A. Larrabee
1887-1890

Rt. Rev. C. C. Grafton
1890-1912

Rt. Rev. R. H. Weller
1913-1935

Rt. Rev. B. F. P. Ivins
1936-1946

Rt. Rev. Reginald Mallett
1946-1965

Rt. Rev. Wm. H. Brady
1965-
59

VICE-SUPERIORS

Rev. W. B. Stoskopf
1925–1951

Rev. W. B. Suthern, Jr.
1952–1956

Rev. D. K. Montgomery
1956–1960

Rev. W. A. Garrard
1960–1963

Rt. Rev. J. W. Montgomery
1963–

SECRETARIES-GENERAL

Rev. T. McK. Brown
1868–1885

Rev. J. O. Davis
1885–1886

Rev. J. Stewart-Smith
1886–1893

Rev. E. B. Taylor
1893–1914

Rev. C. P. A. Burnett
1914–1922

Rev. W. A. Grier
1922–1923

Rev. H. R. Neely
1923–1925

Rev. Frank Damrosch, Jr.
1925–1928

Rev. J. W. Crowell
1928–1931

Rev. W. M. Mitcham
1931–1951

Rev. Eric Pearson
1951–1952

Rev. W. R. Wetherell
1952–

TREASURERS-GENERAL

Mr. T. J. Brereton
1868-1871

Mr. A. E. Douglass
1871-1872

Mr. F. C. Hoyt
1872-1882

Mr. G. H. Winslow
1882-1891

Mr. W. C. Dayton
1891-1907

Rev. C. P. A. Burnett
1907-1913

Mr. C. R. Woodruff
1913-1915

Rev. C. H. Young
1915-1918

Rev. J. H. Hopkins
1919-1921

Mr. T. E. Gallagher
1921-1923

Rev. H. R. Neely
1923-1923

Rev. W. A. Grier
1923-1935

Rev. E. P. Hooper
1935-1953

Rev. Grieg Taber
1953-1963

Rev. Darwin Kirby, Jr.
1963- 1987